Bella Coola Indians -Carbon Original Part One XXX

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from sight. After a moment's hesitation he ~~He hesitated only a moment then~~ resolutely continued his climb. Finally the tree penetrated the floor of the land above, Sonhwe, to which ~~and~~ he was able to crawl ~~onto this~~ with the aid of his bow.

Djɛskɔp found himself in a flat country where he wandered on until he reached ~~found himself~~ ~~near~~ four large runways, such as large animal might have made ~~might be made by a very large animal~~. Presently he heard a distant rumble, a light appeared in the distance, and the sun came roaring ~~rumbling~~ up one of ~~kx~~ the runways. ~~while~~ The heat became intense, As ~~it~~ but The Sun disappeared the temperature returned to normal. Dj sk p decided to set the ~~k~~ string of his bow as a noose in one of the run-ways, not knowing what he might catch, When he had done so ~~then~~ he lay down and slept. Next morning he was awakened by the same distant rumbling ~~and~~ again the sun came near and was caught in his noose. As The heat was unbearable ~~and~~ Dj sk p tried to reach with ~~stretch~~ his bow ~~into the heat and~~ to pull away his noose, but was driven back by the warmth. Then a mouse came to his aid which ~~and~~ Dj sk p sent ~~the little creature~~ in to gnaw at the string, but the little animal ~~it~~ was roasted to death. ~~Dj sk p~~ He pulled it forth with the aid of his bow and revivified it by sprinkling it with paint, ~~and~~ again he sent the animal in, but a second time it was overcome by the heat. The same happened a third time, but on the fourth attempt ~~time of being sent in~~ the mouse succeeded in gnawing through the string whereupon ~~and~~ the sun went booming away. Through this experience Dj sk p became a ~~kwala.~~ shaman.

Dj sk p walked along a good road until he came to a house from inside which he could hear women's voices and the sound of beating bark. ~~He~~ Peering ~~peered~~ in, he ~~and~~ saw a number of women preparing soft ~~kxk~~ bark covering ~~cloths~~ for a baby which was lying in a cradle- box. The women were supernatural cedar-bark beaters ~~S pixiɛn m, some of whom~~ live in Sonhwe ~~the sun~~. Where Djɛskɔp walked in ~~and~~ the women asked him whence he had come. He replied by asking them why they were making bark cloths, and they answered that they were for the baby's box. They told him to lie down in the baby's box, which, they said was so ~~saying that he would be very~~ comfortable That he would ~~and~~ soon fall ~~x~~ asleep. Though he Dj sk p suspected that they were plotting against him, ~~but~~ felt so secure in his shaman's ~~a kwala's~~ power and did as they asked. As soon as he had fallen asleep the box rotated on its axis so that Dj sk p was projected through the floor of Sonhwe's tail, down into ~~so that there was nothing beneath~~ the region between the upper land and this earth.

~~him but earth far below.~~ After falling for a short distance Djɛskɛp changed to eagle-down and floated back up to the house where were the women, to whom he reappeared as a man. They were somewhat surprised at seeing him again, but once more he went to sleep. Again the box rotated to cast him down below, and again he changed to eagle-down and floated up. This happened four times. ~~Then~~ Dj sk p ~~became angry and~~ angrily said to the women, "I am ~~an~~ a ~~kwala~~ shaman and will kill you if you are not careful." They advised him to ~~return~~ go back ~~home~~ to his sister, telling him that the tree by which he had ascended was still in ~~position~~ place. He decided to follow their advice, found the tree still in position and climbed down, the tree growing shorter as he descended. In this way he returned home in safety.

1802 A very long time ago the members of a household at Kimsquit were annoyed by the incessant crying of a girl about ten years old. No one could soothe her till at last her mother said to the other people in the house, "Let us leave the little nuisance where she is (the centre room of the house) while we go and sleep." It was dusk at ~~this~~ the time when they left the little girl and went into the various bed-rooms. Soon after, the little girl heard a woman's voice at the wall of the house saying, "This is your grandmother, come to my house and I ~~shall~~ will give you some beautiful mountain goat grease". The little girl got up eagerly, not knowing that ~~it~~ it was a sn n q and not her grandmother who had spoken. The sn n q blew on the knot-hole through which she had been speaking and it enlarged so that the little girl walked through, when the sn n q seized her and thrust her into its basket of woven twigs. The little girl shrieked out, "A sn n q has caught me", and the people rushed out carrying flaming brands to try to catch her. Guided by the incessant shrieking of the little girl they set out in pursuit, but whenever they drew too near to the fleeing sn n q the latter dived beneath the ground, thus eluding capture. At last the pursuers gave up the chase as hopeless.

The sn n q (it was a female) carried the little girl to her home in the mountains,

a cave in a precipitous chasm spanned by a single tree-trunk which led direct to the cave. Inside the little girl was released from her basket and looking around saw, in addition to her captor, an old woman in one corner of the cave who was literally rooted to the ground with roots which grew from her anus. Soon after their arrival the sn n q, with her supernatural hearing power, heard the incessant crying of a baby boy and set out to try to capture him, merely stoppng to give the girl a liitle food. Sn n qs have the ability of hearing a child's cries at a great distance, and it was owing to her crying that the little girl had become the prey of the sn n q. As soon as the sn n q had gone the old woman told the little girl not to eat the food, but to hide it in a small bag beneath her cape, saying that it was through eating the sn n q's food that she herself had become rooted to the ground. She also bade the little girl to take from the wall a pair of gloves which belonged to the sn n q, and when the latter returned to open hs and close her hands, on which she must wear the gloves, in the sn n q's face, not heeding whether the latter told her to stop. Soon they heard the sn n q returning, the lx little girl donned the gloves, and when the sn n q was on the tree-trunk bridge the old woman told her to begin opening and shutting her hands in the sn n q's face. She followed the old woman's instructions in spite of the sn n q's appeals to her to stop, and finally fell from the bridge down into the chasm and was killed.

The old woman continued to direct operations and told the girl that she must descend into the chasm and cut off the sn n q's breasts. The old woman rolled out a rope from mountain goat wool and lowered the girl down on it: she had no difficulty in finding the corpse and cut off the breasts as she had been instructed, then was hauled up. Then the old woman said, "You must make haste and cook the breasts as a meal for the sn n q's four sons, who are wolves. They are great hunters, killing their game by means of the dreadful noises they make through their anuses." So the little girl cooked the strange dish but before it was ready they heard the sound which the wolves made through their anuses and the cook hurried preparations accordingly. Presently the four came in and the old woman indicated the new-comer saying, "Here is a new sister whom your

mother brought you." They were somewhat surprised at their mother's absence, but were satisfied on being told that she was hunting. The old woman told the little girl where to find the necessary spoons and she soon dished out the brew for the wolves, they not knowing what it was, and she not knowing what would be the effect on them. But the old woman knew that it would be poisonous to them, and one after the other the four wolves fell dead on the floor. The little girl threw the four carcasses down the chasm as the old woman told her.

The old woman now told her that she could return home in safety, but first that she might fill a box with mountain goat meat, of which there was a great abundance in the cave. They packed the box until it contained far more than any normal box could hold, but even so the little girl was able to lift it easily owing to the power she had obtained from the use of the sn n q's gloves. She set out with her load, taking in her hand one end of a rope which the old woman kept spinning out as she went away and which, she said, the little girl would need to find her way back. Arrived home she set down her box, tied the rope to a tree, and knocked at the door. Her mother was weeping at her daughter's loss and sent a child to see who was at the door, but when the child returned the mother did not believe his statement that it was her missing daughter. Then the little girl herself walked into the house and there was great rejoicing.

At first the little girl said nothing except that she had been helped by an old woman, but when all the people of the village had assembled to hear her she unfolded her amazing story to their great wonder. She asked someone to bring in her box, a lad tried to lift it but found it too heavy, then a young man tried, but he had no better success, and finally several strong men tried, but it was too heavy for them all. Then she lifted it inside herself and distributed the meat to all present. The next day they all set out for the sn n q's cave to rescue the old woman. Deep though they dug they could not unearth her, and at last cut the roots, whereupon she died. The party returned home heavily laden with dry mountain goat meat from the sn n q's cave.

1804 Once long ago a number of boys and girls with a few adults went on a picnic to a pleasant open stretch of country not far from Kimsquit. They played for a time, had a meal of the food which they had brought with them, and then began to tell stories describing what happened to the dead. An argument arose, and a brave young man offered to settle it by pretending to die and allowing himself to be buried so that he could tell by personal experience the fate of a corpse. Some of the party tried to dissuade him, others encouraged him, and finally they all agreed to help him. Soon after he fell down as if death had come to him suddenly: the people wept and the women wailed as if a real death had taken place. They carried the"corpse"a short distance from the scene of the "death" and buried it, taking care to insert a hollow reed from the mouth to the surface so that the young man could breathe. After weeping over the "grave" in realistic manner the people returned to Kimsquit, leaving one young man concealed up a tree where he could watch the place of burial.

It was early in the afternoon when the"burial"had taken place. Nothing approached the grave until dusk when the hidden youth saw what he took to be a black bear come to the spot, when the animal sank into the ground without effort, as a man sinks into water, and emerged as a man clad in a bear-skin and carrying the buried youth over his shoulders, slung by his legs. Then the watcher knew that the creature which had carried off his friend was a Qc mc m. The animal trotted away to its home with the buried youth and the latter took advantage of an overhanging tree to clutch a branch with his hands and hang on; the Qc mc m tugged, the youth held on, until the animal dropped its burden when the youth at once relaxed his grip as he wished still to simulate death. The Qc mc m concluded that a branch had caught his quarry, so picked the boy from the ground again and started off. A second time the boy gripped a branch and this time as he was straining he was forced to pass wind, the Qc mc m heard the noise and became suspicious, but the boy held his breath and though the animal felt his heart deceived the animal into believing that he was dead. A third time he seized a branch, and again was forced to pass wind, but as before he held his breath for a very

long time and the animal was deceived. The hidden watcher marked the animal's course for as long as possible, but when it had disappeared from sight he returned to Kimsquit and told what had happened. Some of the people did not believe his tale and they returned to the grave and dug it up, only to find that the X "corpse" had vanished. This time they wept sincerely over the grave and then returned home.

The Qc mc m carried the youth to his home in the mountains, a house shaped like an ordinary Indian house where he lived with his wife and children. He threw the boy down on the floor and the Qc mc m children spread his legs apart and began to play with his testicles, saying to their father, "Please, daddy, give me these funny things for ear-rings." The Qc mc m refused saying, "Stop that you brats, X I am going to give them to your mother for ear-rings. It is the first time that I have caught such an animal." After eating a meal the Qc mc m prepared to skin the boy, as a hunter skins an animal. He placed him on his back and blew on the youth's chest so as to separate the hair to make a clean incision, then cut the skin vertically from throat to stomach. At this the youth leapt up, cried out loudly which caused the Qc mc m and his family to fall over as if dead, they had been "sk m". The youth grabbed a spear and fled away down the mountain. He had almost reached the base of the mountain when a burst of light, in intensity almost equal to that of the sun, came from the Qc mc m and the youth fell over as if dead: this use of fire-like heat is one of the methods of hunting which Qc mc m employ. After a time the youth recovered and continued his flight with the Qc mc m in pursuit, this time he got almost as far as the bank of the river in the valley when he was again stricken by the light. Once more recovering the youth fled down the river-bank with the Qc mc m pounding along after him, when the animal had almost captured him the ~~animal~~ youth dived into the river and swam to the other bank down which he continued his flight. After a little delay the Qc mc m likewide crossed the river and took up the pursuit, but again the boy swam across; thus the pursuit was continued with crossings and recrossings of the river until they drew near the village when the Qc mc m abandoned his effort to recapture the youth and returned

home. The boy returned to the village without further adventures.

The youth told of his experiences and asked the people to join him in an expedition to attack the Qe me n, adding that the weapons which would prevail would be cloths stained with menstrual fluid and with the blood that follows delivery. The people agreed to join in the project and for about two months carefully saved all such stained cloths instead of immediately hiding them. When they had collected sufficient of these weapons they set out for the Qe me m's house. Arriving near the spot they built a fire, tied the cloths to long sticks and set them alight, then advanced four at a time and cast the flaming brands into the house. The Qe me m used his light giving power and struck down the first four, but another four took their places because they had taken care to form up in column of fours. Presently the first four recovered consciousness and took their places again at the rear of the attack, and this each four repeated on recovering consciousness. The attack continued for a considerable period until the interior of the house was steeped in the flaming poison which at last killed the foul occupants. Then the attackers entered and carried away rich spoil in the shape of goods which the Qe me m had looted from coffins.

1808 Delivery of a baby must never take place inside a house, because the smell of the blood would kill the people in the house. An expectant mother goes back into the woods with one female assistant, no man can be present at the time (as is allowed in Fort Rupert). A midwife is n nosk tn m, anyone who understands how to help at such a time. The umbilical cord is cut with a knife and hidden by the mother in some place where she can find it should it be required. The after-birth is hidden beneath a tree, sometimes it is burnt but if so the child is apt to be weakly. The baby is washed and then taken back to the parents' house.

1807 Siki is the term applied to a man or woman who understands how to heal.

1808 The corpses of old people are always ~~xxxxx~~ buried, those of children are sometimes placed in trees.

1810 Once Qwax and his four sisters, Tswaxt lqz, S tswaxt lqz, h , and another whose name my informant forgot, set out in his self moving canoe, To b nk , to pick berries. Qwax, greedy as usual, insisted ~~xx~~ on eating as many berries as possible on the spot, whereas his siters desired to wait till they got home. They insisted and Qwax determined to outwit them by fair means or foul. He landed his sisters to pick the berries, while he remained in the canoe, but when they were out of sight he went ashore and defecated. He turned to his excrement and told it to help him by calling out, "Wina, wina, wina, " "raiders, raiders, raiders", when he and his sisters were in the canoe. After a time Qwax and his sisters were passing in the canoe the place where ~~xxx~~ he had defecated, when they heard a voice crying out, "Wina, wina, wina." Qwax pretended to be greatly alarmed for his sisters, told them to go ashore quickly and hide, saying, "I will stay bravely to defend the canoe." His sisters were likewise frightened and went ashore as he had advised.

As soon as he was alone Qwax began to gorge himself on the berries, eating and eating until not one was left, then he smeared himslef with the red berry juice, which looked like blood and lay down in the bottom of the canoe as if he were dead or dying. After some time the sisters plucked up courage to see whether their brother had been killed and, reaching a point of vantage, they saw him lying in the canoe with no sign of enemies. They returned and began to weep over their dead brother. Presently one of the sisters noticed that the blood seemed peculiar andcommented on the fact, whereupon the seemingly dead Qwax replied, "That is wina blood," Then they wept again. Presently one of the siters noticed that the box of berries was empty, and she cried out that Qwax had been deceiving them. They examined him more closely and found that he was stained with berry ~~xx~~ juice instead of blood, and Qwax had to admit that he had been found out.

1812 Once upon a time Qwax went to the home of Sam , the xxxxxxxxx Sockeye Salmon, a woman who had the power of changing at will from woman to salmon and vice versa. He sat down and she proceeded to prepare a meal for him. First she built up the fire, then brought a basin, poured some water into it, and washed her hands, where upon a large number of salmon appeared in the basin. She cooked these fish, taking care not to remove the heads, and gave them to Qwax for a meal. This was the first time he had seen salmon caught in this way and had watched the proceedings intently. Qwax secreted in the roof of his mouth a bone from the back of the salmon's neck, and at once his hostess began to feel ill. She said to him, "I think you have stolen something from the fish", but he denied the charge indignantly saying, "No indeed, not only am I innocent but I do not even understand how to do a dishonourable action, it is contrary to my nature." But Sam did not believe him and insisted on searching his mouth, but she did it without taking sufficient care to find the small bone in the roof of the mouth. Then Sam became demented, the loss of her bone had caused the loss of her sanity. The various people in the house said to Qwax, "If Sam does not get back that bone she will nxxxxxxxxxxx", and they too searched Qwax but without success. Then Qwax drew forth the bone from its hiding-place, returned it to Sam who at once became well and Qwax went home.

For some time Qwax dreampt every night of the beautiful Sam woman and concluded that he could not be happy unless he married her. So her went to her house and broached the subject. Sam replied to his proposal, "Yes, if you are a really good man, but I would be afraid to marry a man who might hurt me, especially as I am not quite like you." Qwax assured her that he could do no evil and she accepted his proposal. They married and went to live in Qwax's house. Friction soon arose over the question of food: Qwax had expected that his wife would use her powers to keep him plentifully supplied with sockeye salmon, but this she declined to do, with the result that Qwax was driven to spearing small salmon which he refused to share with his wife or anyone else. Twice he failed to give food to friends who had gathered in his house, and the third time that this happened his wife confided to a female friend her troubles with her stingy husband.

This woman agreed with Qwax's wife that Qwax was most unkind. Then Sam asked her friend to bring in a dish into which she poured water and Sam washed her hands in it, and at once sockeye salmon appeared. These she took and cooked, being careful not to cut any salmon bone. On two occasions Qwax's wife did this, each time calling the people and giving them a meal when her husband was absent and telling him nothing about it. Once Qwax returned unexpectedly and found some dried sockeye salmon hanging in his house; he asked the other people living in the house how it happened to be there, since his wife never went fishing, but the only answer he received was, "You are the only one of us who has been catching salmon, and you have been catching only small ones, obtained one at a time by spearing, and even those you will neither sell nor share." Qwax was not satisfied and determined to spy on what was happening in his house during his absence. One day he announced that he was going to examine his nets and went off in the proper direction, but soon returned and watched through a crack in the wall of his house. He saw his wife make and cook salmon for all the people, then he burst in angrily, "You have wronged me greatly. Why have you not helped your own husband in getting food?" Qwax's wife replied nothing, but the guests answered on her behalf, "Well you never shared your catch with her or with us, why should she share with you?", and another continued, "Give up your evil and selfish ways, your wife always shared her salmon kindly with us." Qwax said nothing more.

That night as Qwax lay in bed with his wife she told him to make a fish-dam at a certain point. He began working the following night and worked steadily for several days until it was ready. Then Sam went to the beach and wiggled her toes in the water, and from her feet there swam away innumerable sockeyes. Of these Qwax caught a great abundance in his dam. Not only did he give away many of these generously, but he had enough besides to fill his house with drying salmon on all of which he left the heads as his wife had wished. There were so many salmon in the house that they had to be hung in three tiers over the fire and Qwax, as he moved among them, was often troubled by his long hair becoming entangled in their teeth. At this he swore in secret, afraid lest

either the salmon or his wife should hear him. One day, however, his hair became badly snarled among the teeth of one of the salmon and with an oath he tore off the head of the salmon which had caused him the pain, thinking that his wife would know nothing about it. But when she came into the house she cried out, "I am sick. Someone has been injuring the salmon." She asked Qwax whether he had done so, but he indignantly denied the charge. At last she discovered that he had been the criminal, but she said nothing to him about it. Waiting till Qwax was out of the house Sam asked the people to help her prify the fish by making a fish on which she placed blankets which had been worn. As soon as this had been done she left the house and began to whistle, whereupon her own dried salmon left their places on the drying frames and followed her from the house to the beach. Qwax came up at this moment and pursued his wife to the shore of the ocean where she lifted up the sea as if it had been a carpet and dived beneath, followed by her salmon. She became a salmon once more and swam away. The heart-broken Qwax tried to follow but could only splash into the water, not penetrate beneath it as his wife had done.

1811 A canoe, of any type, is alac.

An ocean going canoe is X a qna.

A river canoe, "spoon canoe", is sut la.

The Carrier Indinas are siad to use bark canoes which can be folded.

1816 Once upon a time Qwax went to the home of a young female seal, who politely asked him to take a seat while she prepared a meal for him. Qwax accepted and watched intently while she prepared it. She held one of her flippers before the fire and allowed the grease which ran from it to collect into a x pan, this food she first tasted and then gave to Qwax. He was delighted, not only had he had a good meal but he had learnt a new method of obtaining food. As is customary he carried away the dish in which the food had been given to him and in a few days the seal came to his house to collect it. Qwax

invited her to stay for a meal and she accepted. Qwax held one of his legs up to the fire and a little grease dripped from it which he tasted and found pleasant, then he held up his legs again, but though he held them till they were badly burnt no more grease came. The seal waited and waited, then became angry, picked up her pan, and went home disgusted.

Sniantc qz

1816 Qwax called on ~~Sniantcqz~~ the worm that lives in water-logged wood at the bottom of the ocean. His host invited him to stay for a meal; ~~and~~ Qwax sat down and watched while his host raised a board in the floor, dropped a line with hook attached, and presently drew up two fine halibut which he cooked and gave to his host. Qwax was delighted at this simple method of obtaining food and when he had returned home planned how he could circumvent Sniantc qz.

A few days later Qwax returned to the home of Sniantc qz and asked, "Do you know your mother?" "No", replied Sniantc qz, "my mother is dead". "Do you know your father?" next asked Qwax. "No", replied Sniantc qz, "I have no father." Qwax said, "Oh, you are mistaken, I have just been talking to your father and mother they are over yonder." ~~"No,~~ "No," again replied Sniantc qz, "I do not believe you, I have no parents, I just come without being born." But Qwax answered, "No indeed, it is you who are mistaken, please give me the pleasure of intráducing me to your parents, let me carry you to them, they will be delighted to see you." Sniantc qz was most unwilling, "No, you must be mistaken besides I am no ocean traveller", but Qwax insisted and at last Sniantc qz consented to Qwax taking him on his back to visit his parents. Qwax with his rider flew away towards Qwax's home on the other side of a fiord, Qwax croaking happily. When they were midway across the fiord Qwax began to turn sideways in his flight (in aeronautical terms he side slipped) and Sniantc qz cried out in fear, "Oh, oh, oh, I will fall and be killed, I cannot swim, oh, oh, oh, please don't do that. I know I should fall like a stone." But Qwax paid no attention to the appeals of his passenger and Sniantc qz presently slipped from his back and fell into the ocean.

Qwax flew back at once to Sniantc qz's house where he found the halibut line, baited it, and let it down through a hole in the floor as he had seen the fisherman do. Soon he hauled up a small fish which gave him little satisfaction, then he felt what seemed to be a strong bite, but when he hauled up his line it was only a snag. Qwax swore fluently and through the snag into a corner of the house. He did not know that this "snag" was really Sniantc qz who had adopted this appearance for the occasion. The little fellow got up quietly and, without attracting Qwax's attention, shut the door and closed all apertures in the house, then caused the tide to rise through the floor. As the water rose Qwax floundered about frantically trying to get out, but in vain, and as it continued to rise he was at last carried up to the roof of the house where he could do nothing but croak pitifully. Then Sniantc qz appeared, saying, "You are very near being drowned because you tried to hurt me. If you try any more of your nefarious tricks I shall kill you." Qwax was terribly frightened and promised faithfully that he would be good henceforth. Sniantc qz caused the tide to fall and Qwax fled away home bedraggled and discomfitted.

1818 Qwax once met Deer and said to him, "You know my mother, don't you?", but Deer said "No"."Maybe you know my father, then?", said Qwax, but again Deer answered, "No." Qwax replied, "Oh, don't say that, we are of the same family, let us go together and sing of our ancestors." Deer agreed and the two set off to a place which Qwax suggested at the edge of a precipice. They both sat down, Deer on the brink, and Qwax a little distance further back. Qwax sang first but instead of singing about his ancestors sang how ugly he thought Deer to be. Deer was angry and sang how ugly he thought Qwax to be, whereupon Qwax shoved him over the brink of the precipice to his death.

Qwax flew down to his dead quarry croaking happily. Deer was lying dead with his anus uppermost and Qwax began to peck at the meat from the anus. Nearby there was standing a broken stump, Qomoqmaie, and Qwax said derisively with regard to this stump,

"I bet that man wants my food pretty badly." Qomoqmais said nothing, simply moved over and covered the dead deer. Qwax was non-plussed and tried very hard to persuade Qomoqmais to move, but without avail, and thus lost his meal.

1822 In the old days there were towns at the mouths of the various rivers flowing into Dean Channel below Kimsquit. The people intermarried freely with both Bella Bella and Kimsquit stocks and were considered to be of a mixture of these two groups.

The villages were------

Swa wh lk, 30 miles below Kimsquit, this was where the largest river entered.

O m qlom, 2 miles below the last.

Nu sq t , 3 miles below the last.

Nu waisa x, on a river 3 miles below the last.

At ql k or Yu qwa t, on a river 2 miles below the last.

K ldit , 3 miles below the last.

A ko, 1 mile below the last.

The villages not mentiones as being on rivers were, apparently, on fiords. All distances are mere approximations.

In addition to the above there was the important town of Nu whalst near Kimsquit the inhabitants of which belonged to the same group.

1824 In the beginning the supreme god, called among other names Diqlateqt, meaning "The one above", sent down the fathers of all mankind to this earth. He sent down one man clad as an eagle who lit on a mountain near A ko, some forty-four miles below Kimsquit. The eagle sat looking around and presently saw in the ocean a whale which he greatly desired. The whale spouted and dived, and the eagle dived after in pursuit, for a long way the two travelled under water, but the whale at last escaped and the eagle flew back to its mountain perch. Presently the whale again appeared on the surface,

and once more the eagle dived in pursuit. This time the chase was even longer than before but ended with the eagle catching and killing the whale and emerging opposite Drainey's cannery at Kimsquit. By this time the eagle was feeling hungry so the supreme god sent f down for it shoals of small fish on which the eagle feasted until it was gorged.

Among the others sent down in the beginning xr was Nu akila who arrived at Ask ta, a point on the upper Kimsquit River where tkxm there are rapids above which no salmon can pass. He came as a man, and brought with him two cariboo (sqlakt) the foot-prints of which, imbedded in stone, can still be seen' these cariboo travelled to the country of the Carrier Indians and do not figure again in the tale. Nu akila found the houses of Carrier Indians at Ask ta. (NOTE. T.F.M. I asked my informant, Kimsquit Alec, particularly about this, and he repeated that this was the case, but did not think of it as proof that the Carriers were on the earth at the time of the appearance of the Kimsquit Kimsquit people.) After sojourning for some time at Ask ta Nu akila desired to go to the ocean to see what kind of country there was there and who might be its inhabitants. For his use on such an occasion the supreme god had given him the services of the four supernatural carpenters, Yu latimut the first carpenter, Masmasalan x the second carpenter, Ma tlapapal to k the third carpenter, and Matlapiwh k the fourth carpenter. In response to Nu akila's request Yu latimut at once made for him a merganser M (qwa qwaoa) canoe in which the two embarked. Not at that distant period the river route to Kimsquit from the interior was very dangerous, even more so than at present, because the river disappeared from sight beneath a huge rock. Nu akila asked Yu latimut to break this, which he did, making the course of the river above ground all the way. Yu latimut then vanished. When he arrived at Kimsquit Nu akila talked for some time with the eagle, then he returned to his home upstream in his merganser canoe which travelled without visible means of propulsion.

1826 Ko laianz, the youngest of four brothers, lived on the Kimsquit River. He was a very powerful man, able by his supernatural power to change at will into any animal or bird. In his box he kept the necessary appurtenances for his transformations. One day when he was travelling upstream with his three brothers they saw an old man spearing salmon from a river canoe. The old man was named Ha kantz and he was using a wonderful thing like glass in his eye with the aid of which he was able to follow without difficulty the course of salmon beneath the water. Ko laianz desired to gain possession of this magical eye, so turned back and transformed himself into a maghificent salmon, and in this guise swam upstrean close to Ha kantz's canoe. The latter thrust atxhim with his spear but missed. Ko laianz turned and swam down near the further bank, and again swam up near the canoe, this time allowing the fisherman to spear him. Ha kantz tried in vain to haul in his catch, but only succeeded in being drenched with water as he stood in his canoe and at last Ko laiantz cut the cord with his knife and swam upstream where he retransformed himself to human shape, still carrying the spear-head which he so much desired. Ha kantz went home weeping and told his wife and children to weep also because his means of support had vanished.

An hour or so later the four brothers went to Ha kantz's house. Following the universal custom he offered them food and as they ate he told them how he was ruined for life, having lost his only spear-head, and asked whther by any chance they might happen to possess an old one. One of the brothers answered, "I think I have seen one in Ko laianz's box." They brought in the box and opened it, and there lay Ha kantz's spear head, though of course he thought it was one identical to his own, especially when Ko laianz mentioned that he had had it for a long time. Ha kantz offered to buy the head, offerring in exchange dried salmon which, he said, was all that he had. Ko laianz refused on the ground that he had plenty of dry salmon. After further discussion Ko laianz said that he would accept nothing except Ha kantz's magical eye, the fisherman was very unwilling to part with this, but at last agreed to do so, and sadly handed to Ko laianz this treasured possession.

The four brothers continued their journey up the bank of the river and presently saw a boy playing alone on a fine beach. In a spirit of mischief Ko laianz decided to work evil on the boy. No house was in sight and he asked the boy, "Have you a mother?" "Yes", answered the boy. "Where is she?", asked Ko laianz. "In the house", replied the boy, indicating the direction in which it lay. Ko laianz used his supernatural power to make a hole in the sand and in this he buried the boy, his head alone projecting above the ground. Then they went on to his mother's house. She gave them food according to custom and asked whether they had seen her son, to which they answered, "No". "That is strange," she said, "he was playing on the beach along which you must have passed", but they replied, "We never saw him." She jumped to the conclusion that they had killed her son and prepared to murder them. Her house differed from most houses in that the door opened up and down like the mouth of an animal instead of sideways, and also in that it opened of its own accord when anyone approached, closing as soon as they had entered. The woman threw open her house and used her power, so that at once it began to get cold and winds began to blow. The cold grew more and more intense and the winds increased in intensity until the four brothers were blown into the four upper corners of the house where they were driven against the ceiling. All but Ko laianz were frozen by the cold and swathed in ice, he alone escaped by his supernatural power through which he was able to drop down eagle feathers which saved him. He returned to the floor and said to the woman, "I am too strong for you, stop, or I shall kill you". She realised that he was speaking the truth and caused the cold winds to cease. The three frozen brothers fell back to the floor and Ko laianz revivified them. Then he sent out two of his brothers to bring in the woman's son whom they had buried, whichthey did. She overwhelmed them with her gratitude and gave them many presents, also offering to become the wife of Ko laianz, but he declined.

1323 Not many years after the first coming of the people to this earth four Kimsquit men went off into the mountains hunting mountain goat. The first night of their absence, before they had killed any goats, they lay down to sleep in a cave. They slept soundly but on wakening in the morning found that they were in a strange country, unknown to them the cave had turned over on itself during the night and projected them into the land of the dead through the interior of the mountain, but they had no idea where they were. The land was much the same as on this earth, a river flowed through a wooded valley, but the sun was not like the sun seen from this earth, it was green and sickly in appearance. The brothers wondered where they could be and wandered up the valley till they saw a large village on the other bank of the river in which a multitude of people were amusing themselves with a kind of football, rolling a large round object to and fro with their feet, a game unknown to the living. The brothers were filled with amazement but began to suspect that they might be in the land of the dead, through much puzzled as to how they could have reached there. The river was narrow and they called across to the inhabitants of the village, but though they called and called they got no answer, the language of the dead differes from that of the living. At last the third brother, who was sleepy, chanced to yawn noisily, and all the people of the village stopped their play and looked across to where the four were standing. When they saw the mortals the dead shouted and two of them crossed the river in a big skin canoe to take them to the village. As it came to the bank on which the four brothers were standing the eldest pointed out to his brothers that the canoe was transparent, the rocks and sticks on the bottom being plainly visible. They were somewhat nervous about entering such a craft, but first the eldest brother shut his eyes and jumped into it, and then in succession the three younger did so without mishap. Arrived on the other shore the dead picked up the four brothers in their arms and gently tossed them from one to another as if they had been fluff, so that the four reached the home of the stalt m of the dead without putting foot to the ground, or without a single one of the dead moving from the spot on which he stood.

The four brothers found themselves in a large house filled with people, and with a stalt m as master. At that time people were wiser than the people of to-day, and the boys brothers realised that the stalt m was At atiai t , who is not a dead person but a siut created by the supreme god and sent to rule over the dead, and who has much power. Often he is malicious and comes by night to the land of the living to steal away a person in which case blood rushed from the mouth and genital organs of the person so seized and he or she falls dead. Some people have seen him on his visits to this world. Some of the dead offerred food to the four brothers, but they, remembering what they had heard long ago that if anyone accepted food from the dead he would never return, concealed the food beneath their blankets instead of eating it. At atiai t was kind to them, warning them that if they stayed in a place where the people played as much as they did in his country they would come to harm. He told them that they could return to earth by the same road on which they had reached the land of the dead and advised them to hurry back. They did so and the same evening they lay down to sleep in the same cave. During the night it rotated on itself and the next morning they found themselves in the land of the living.

The brothers told the people of their experiences and all were glad to have this information concerning the fate of the dead, this being the first knowledge anyone had had of what happened beyond the grave. It was the supreme god who had vouchsafed to them the power to take them to the land of the dead to learn these facts. The brothers told how it was spring in the land below, although it was October in this world, the seasons there being exactly contrary to the ones with us. They told, moreover, how the fluff of the cotton wood trees which blows in summer reaches the land of the dead as snow, it being winter there at the time.

1820 Long ago a few clever men knew how to make skin canoes. In case of necessity canoes were sometimes made of x bark, the Bella Coolas having seen the manner in which the Carriers made these, it was a case of copying under stress of circumstances.

1832 Two hundred years or so after the first people had come to this earth a very brave Kimsquit hunter, Nu sko b l h mk by name, set out with his three sons to hunt seals. His wife was in an advanced state of pregnancy but it was not expected that she would be delivered immediately. Nu sko b l h mk and his sons killed with their arrows very many seals, they were absent for three nights and returned on the fourth soon after dusk. To their surprise there were no lights in any of the houses except their own. Leaving two of his sons in the canoe Nu sko b l h mk went to his house with the other boy. There was a peculiar green light in the house, the smoke was green and unearthly, and Nu sko b l h mk's wife stood with bowed head swinging a baby up and down in a qtuxk qtu t , a box suspened at the end of a cord in which a child can be soothed by being lifted up and down with a swinging motion. But instead of being hung the usual way the box was fastened upside down, so that the baby was hanging dead downward and, though it was not fastened to the box, it did not fall out. Nu sko b l h mk cried out to his wife, "Look out, the baby will fall and be killed", but she did not seem to hear him. He touched her and she crumbled to bones at his feet. His son cried out in fear and horror, and the two returned to the canoe after ascertaining that there were no people anywhere in the village. That night the four slept in their canoe and next morning Nu sko b l h mk prowled around near the village where he found the inhabitants who told him what had happened. Two days after he had gone away hunting his wife had been delivered, but the after-birth had not come away and she had died. This was the first time that such a thing had happened and the people had abandoned the village in fear and dread.

It is well known that four days after a death the dead hold a dance to welcome the deceased to their land and the brave Nu sko b l h mk determined to attempt to rescue his wife on that occasion, with the help of his three sons. On the evening of the second day, the fourth after the woman's death, they heard the sound of drums (qoptx qopta) and knew that this heralded the approach of the dead, so they concealed themselves in the roof of their own house. Presently many people entered the house, they seemed like ordinary